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Nor console yourself with the assurance, that 'the cause of peace is now doing very well.' So it is; but how? Not by such neglect as you propose, but by the blessing of God upon such efforts as we are urging you to take. Without such efforts, public sentiment would not have become what it now is; our own country would not have escaped the series of wars that have threatened it the last few years; nor would Christendom have enjoyed nearly thirty years of general peace as the great harvest-season of salvation to the world. It is all, under God, the result of means; and similar means must still be used. On the same ground you might as well excuse yourself from all efforts for temperance, for missions, or any other enterprise of benevolence or reform. Let *all* Christians do so; and what would be the result? Not one of these enterprises would live a year.

THE CAUSE OF PEACE.

Its origin.—It is in truth as old as Christianity; but specific efforts are of recent date. Erasmus wrote in the sixteenth century with surpassing eloquence in favor of peace; but the first effectual appeal for associated action was made by the late Dr. Worcester, in a pamphlet published in December, 1814; and the first Peace Society in modern times was organized in the city of New York during the summer of 1815, and was followed, in eight or ten months, by one in Massachusetts, another in Ohio, and a still more important one in London, all without any knowledge of each other's existence. Similar societies have since been multiplied in England and America. Kindred efforts have been made in France, Switzerland, and other parts of Christendom; and their benign influence has reached the extremities of the civilized world.

The American Peace Society is of much more recent date. At the suggestion of distinguished individuals in different denominations, it was organized in May, 1828, as a bond of union among the friends of peace through the land, and has since been the organ of all the associated efforts for this cause in our country.

Its object.—The Society's constitution declares its aim "to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to devise means for insuring universal and permanent peace." Its only object is the abolition of war as defined by all lexicographers to be "a conflict between *nations* or *states* by *force*."

Its instrument—is the gospel; and all our operations are designed merely to insure an effective application of its pacific principles and influences as God's own remedy for this deep and deadly cancer on the bosom of a world.

THE BATTLE FIELD: OR THE WOUNDED SOLDIER.

The late General Ponsonby gave the following account of his being wounded at Waterloo. In the melee I was almost instantly disabled in both arms, losing first my sword, and then my rein; and, followed by a few of my men, who were instantly cut down, I was carried along by my horse, till receiving a blow from a sabre, I fell senseless on my face to the ground. Recovering, I raised myself a little to look around, being at that time, I believe, able to get up and run away, when a lancer passing by, struck his lance through my back. My head dropped, the blood gushed into my mouth, a difficulty of breathing came on; it was then impossible to measure time, but I must have fallen in less than ten minutes from the onset. A tirailleur stopped to plunder me, threatening my life. I directed him to a